

SELECT
Cases and Sables
WITH
PRUDENTIAL MAXIMS.

In
Prose and Verse.

VOL. II.

DUBLIN:

Printed for Geo. Faulkner

M D C C X L V I.





THE
AFTER-THOUGHT;

OR, THE
Fortunate Research :

A LITTLE

Polite *Spanish* TALE.

By WAY of

INTRODUCTION.



WO Scholars in Spain,
going together from Pena-
fiel to Salamanca, and
finding themselves weary
and faint, stopped by the
Side of a Fountain which
they came to in their Way. As they were
resting themselves there, they accidentally
espied

espied a Stone, with some Words written upon it, almost effaced by Time, and the Feet of the Flocks that came to drink at that Spring. They worked the Dirt off the Stone; and when they could read the Words distinctly, they found this Inscription upon it; The Soul of the Licentiate, PEDRO GARCIAS, is here inclosed. The youngest of the Scholars, more pert than wise, had no sooner read the Inscription, but he fell a laughing, and cried out, with a witty Sneer, as he imagined,—The Soul here inclosed—a Soul inclosed!—I would fain know the Author of such an idle, nonsensical Epitaph. His Companion, who was more solid and sagacious, said to himself in a Whisper, There must be some Mystery in this; something more than we are aware of at first View; I will stay behind, and endeavour, if possible, to solve this Riddle.

Accordingly, he let the Other go homewards before him; and as soon as he was out of Sight, he pulled out his Knife, and dug up the Earth about the Stone, which at last he removed, and found under it a leathern Purse, which he immediately opened, and found in it an hundred Ducats, inclosed

closed in a Card, whereon were written the following agreeable Legacy, and Lesson of Advice, in Words to this, or the like Effect, namely, Be thou my Heir!—Thou, who hast Wit enough to find out the Meaning of this Inscription, and make a better Use of the Money than I did. The Scholar, transported with Joy at this fortunate Discovery, covered the Place with the Stone again, and proceeded to Salamanca, with the Soul of the Licentiate in his Pocket.

As this was a just Reward for the young Man's Ingenuity and Trouble in digging to find out the Meaning of so intricate and obscure an Inscription;

So the young Reader in this our *Glass*
may find,

If he'll but search, the *Treasures* of the
Mind:

Hence he may learn those Duties which
he owes

To God, Himself, his Neighbours, and
his Foes.

placed in a Card, containing some written
the following agreement: Yea, and I shall
of which is the subject of the first
the subject. He then says I shall—
who shall be enough to lead you the
I mean of this inscription, and make
a better use of the money than I did.
The subject, I reported once, at this
the same Disposition, covered the same
the same again, and proceeded to state
the same, with the Soul of the inscription
in his hand.
It was a just Reward for the young
Man's long and trouble in digging to
find out the meaning of the inscription
and its inscription.

So the young Reader in this our City
may find,
If he'll but search the Dispenser of the
Kind:
Hence he may learn the Limits which
he owes
to God, himself, his Neighbour, and
his Race.

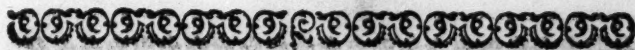


FABLE I



FABLE II





F A B L E I.

JUPITER *and the* TORTOISE.

ONCE on a Time, great *Jove* inclin'd
 To treat his Creatures of each Kind.
 All summon'd on a certain Day,
 None but the *Tortoise* kept away.

The God, observing she delay'd,
 Demands the Reason why she stay'd.

The Reason's this, dread *Sire*, in short,
Home's Home, and better than a Court.

The Wife, who chuse to live at Rest,
Pomp, Noise, and publick Feasts detest.

F A B L E II.

L A B O U R I N V A I N.

OR, THE

N E G R O.

A *Lady*, who a *Negro* bought,
 His Face too black and sooty thought:
 In Hopes to make her *Purchase* fair,
 Had him well scour'd: — No Cost did spare;
 But found her Money spent in vain;
 The BLACK did still a BLACK remain:

The



The APPLICATION to FAB. I.

Grandeur is no true Happiness.

BY this little *Fable* we are taught to look down with an Eye of Contempt on all such Parties of Pleasure, as are for the generality attended with Riot and Excess; and to reflect on the secret Satisfaction which every frugal and industrious Man takes in honest Vocation, how mean soever it may be, when he comes to sit down, and to enjoy the Fruits of his Labour.

The APPLICATION to FAB. II.

There is no making a Velvet Purse of a Sow's Ear.

TOO many People (like the Lady in this *Fable*) aim at Impossibilities, for want of considering the Nature of Things aright. When young Persons (whether Masters or Misses) will learn to dance, without either Shape or Mien; to sing without a Voice; or apply themselves, in short, to any particular Study whatsoever, for which they have no Manner of Taste or Genius; it is all *Labour in vain*; and the old Proverb may be justly pronounced against them, by way of Ridicule; that they are no more fit for what they undertake, than an *Ass is to play upon the Organ*.

FABLE

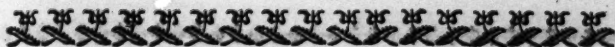


FABLE III



FABLE IV





F A B L E III.

The GARDENER and the HOG.

A *Gard'ner* of fantastick Taste,
 Thus his young fav'rite *Hog* address:—
 All Mine is Thine:—Live free from Care;
 Only my costly *Tulips* spare.—
 Regardless of his Charge, the *Beast*
 Next Day gets drunk, and lays all waste.—
 The *Gard'ner* raves:—The *Hog* sustains
 His heavy Blows; but tears his Veins.
They, who to Brutal Friends are kind,
Too soon their fatal Error find.

F A B L E IV.

The FARMER and JUPITER.

THE *Man* to *Jove* did thus apply,
 O! give me Heirs, or else I die!
 Three Years roll round—Two hopeful *Boys*,
 And a young *Girl*, reward his Joys.—
 Once more he cry'd; approve my Pray'r,—
 Let them be wealthy, great and fair.
Jove nods Assent; and soon the *First*
 Grows rich, but is with Av'rice curst:
 The Next attains the Height of Place,
 But falls the Victim of Disgrace.
 The *Girl* is blest with sparkling Eyes,
 But proud, a Virgin lives and dies.

When *Jove* the Father's Grief survey'd,
 And heard him rail at Heav'n, he said:—
Seek Virtue;—And of that possessest,
Henceforth to ME resign the rest.



The APPLICATION to FAB. III.

Ingratitude is worse than the Sin of Witchcraft.

I*ngratitude ! Great Sovereign of the Earth,
From whom all Evil still derives its Birth !
Vast is thy Empire, boundless is thy Sway,
And unassisted Nature must obey.
Frail are our Memories, except in Ill,
And for good Turns receiv'd we want a Will.
What Enemies we have on Brass we grave,
But write our Benefactors on a Wave.*

The APPLICATION to FAB. IV.

Providence is the best Director.

R*ecieve my Counsel, and securely move.—
Intrust thy Fortune to the Pow'rs above :
Leave them to manage for thee, and to grant
What their unerring Wisdom sees thee want.
In Goodness, as in Greatness, they excell
Ah ! that we lov'd ourselves but half so well !
We, blindly by our headstrong Passions led,
Are fond of the Fair Sex, and long to wed.
Then wish for Heirs :—But to the Gods alone
Our future Offspring, and our Wives are known.*

FABLE



FABLE V



FABLE VI





F A B L E V.

The Boys and the Frogs.

TWO wanton *School-Boys*, at their Play,
Pelted a *Fry of Frogs* with Clay.

One, more sagacious than the rest,
Thus, with Concern, the *Lads* address:
Consider, Children, what you're doing;
Your *Pastime* is our utter Ruin.

'Tis the sure Mark of a base Mind,
To be hard-hearted, and unkind.

F A B L E VI.

CAT and the MONKEY.

A *Cat* and *Monkey* tir'd with Play,
Basking before an Oven lay.

Pug in the Fire a *Chestnut* spies,
But dreads to touch the wish'd-for Prize.

Puss, lend's your Paw, he slyly cry'd,
And we the Booty will divide.

She yields:—Is burnt.—*Tho' Men speak fair,*
Be wise, and of false Friends beware.



The APPLICATION to FAB. V.

'Tis ill playing with edged Tools.

TO deny all Manner of Relief and Comfort to such as we see plunged in a Sea of Troubles, is very hard-hearted ; but to insult them, and add to the Weight of their Misfortunes, is somewhat superlatively cruel and inhuman. There are some People, however, of that implacable Temper, that they will wait an Opportunity of aggravating their Neighbours Afflictions, and defer the Execution of their malicious Intentions, till they can absolutely accomplish their total Ruin and Destruction.

The APPLICATION to FAB. VI.

Nothing is so odious as Insincerity.

THERE are some Men so poor-spirited, and treacherous in their Natures, that they are incapable of acting with Truth and Sincerity. An open Enemy, tho' more violent, is not half so dangerous, or so detestable, as a false Friend. There are some People in the World (and I could wish the Fair Sex were no ways chargeable with the ungenerous Practice) who are dexterous at secret Scandal ; and, whilst they seem most zealous in the Praise and Defence of a Friend, can be so base and deceitful, as to throw out a Hint, which shall stab their Reputation deeper, than the most malicious Weapon could have been capable of doing, were it brandished in an open and public Manner.

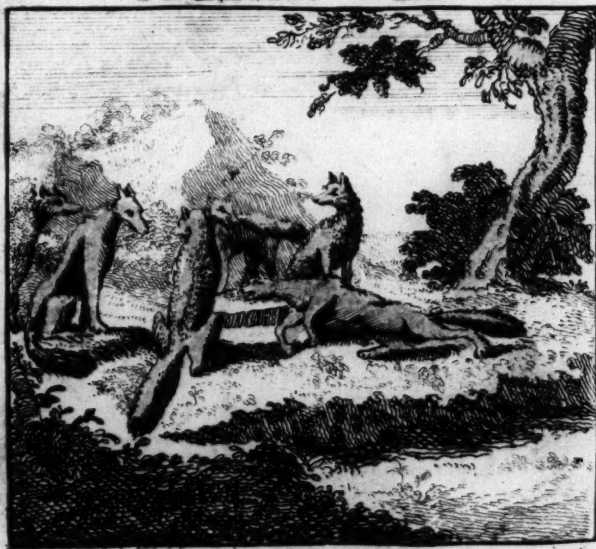
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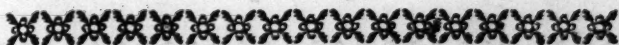


FABLE VII



FABLE VIII





F A B L E VII.

The EAGLE and the ASSEMBLY of ANIMALS.

AS Jove his lower World survey'd,
 Strange Murmurs did his Ears invade.
 The *Fishes* long'd the Plain to graze ;
 The *Beasts* to skim along the Seas.——
 He calls his *Eagle*.—Tell those Creatures,
 They have free Choice to change their Natures.—
 Downwards he flies ;——proclaims aloud
 His high Commission to the Crowd.
 They all stand mute.—*What ! none consent ?—*
For Shame go home, and live content,

F A B L E VIII.

The FOX at the Point of DEATH.

A Feeble *Fox* with Age decay'd,
 Thus, as he lay expiring, said :——
 What would I give, my Sons, to find,
 In my last Moments, Peace of Mind ?
 Take my Advice, lost Fame restore ;
 Live honest, and offend no more.——
 A *Fox* reply'd,—*You preach in vain ;*
Nature repell'd, recoils again.
An innate, vicious Taste we have,
Which we all carry to our Grave.



The APPLICATION to FAB. VII.

Shine in your own Sphere.

THIS Soil, in early Youth improv'd with
Care,
The Seeds of gentle Science best will bear ;
That, which more Particles of Flame inspired,
With glitt'ring Arms, and Thirst of Fame is fir'd.
Nothing of Greatness in a *Third* will grow,
But, barren as it is, will bear a *Beau*.
Should *These* from Nature's genial Bent depart,
In Life's dull *Farce* to play a borrow'd Part ;
Each would Variety of Act afford,
Fit for some CERVANTES to record,

The APPLICATION to FAB. VIII.

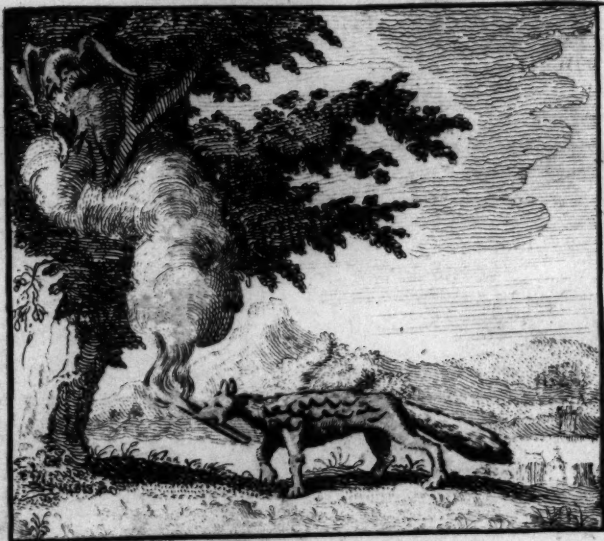
Nature will prevail.

THE raging Monarch of the *Libyan* Plains,
Tam'd by Confinement, and subdu'd by
Chains.
Seems all his brutal Fierceness to forego,
Receives the Food his Keeper's Hands bestow,
Beholds the lifted Staff, and dreads the falling
Blow. }
But soon provok'd by Wounds, and flowing Gore,
The Monster rouses, and begins to roar ;
Disdains his Prison, and contemns his Chain, }
With native Pride disowns his Tyrant's Reign,
Devours the Wretch, and seeks the savage Wilds }
again.

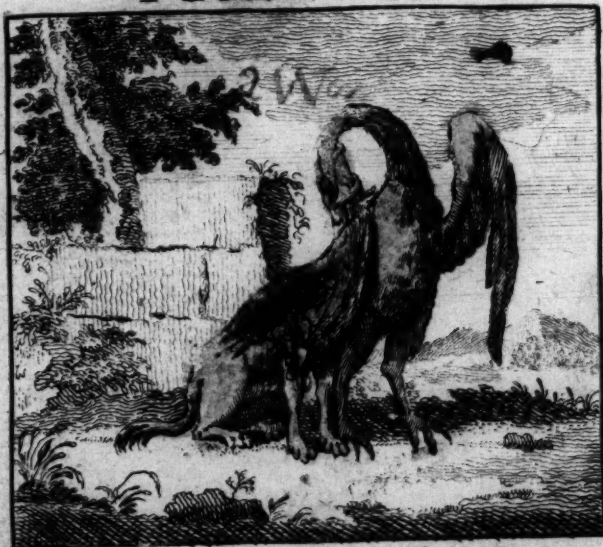
FABLE



FABLE IX



FABLE X. —





F A B L E IX.

The Fox and the EAGLE.

AN *Eagle* and a *Fox* agree,
 'To be Joint Tenants of one Tree,
 And long they live from Discord free,
 The *Bird* at last the Tyrant play'd,
 And *Reynard's* Cub's a Captive made.
 He vow'd Revenge :—Nor did he rest,
 Till he had burnt her in her Nest.

F A B L E X.

The WOLF and the CRANE.

A*Wolf*, regaling on his Prey,
 Swallow'd a Bone :—Half-choak'd he lay
 Gasping for Breath ; till a kind *Crane*,
 With his long Bill, remov'd his Pain.
 A Boon once ask'd, the *Varlet* said,
 Be thankful that you've sav'd your Head.

The APPLICATION to FAB. IX.

Tread on a Worm and it will turn.

FROM this *Fable* we may learn, that it is a dangerous Thing to injure any one, and provoke him too far, how poor and despicable soever his Condition may possibly be. The Bitterness of an Affliction, even where Artifice is wanting, may animate the most abject Spirit with Resolutions of Vengeance; and when once that Fury is thoroughly awakened, no one can tell what Retitution she may possibly demand before she is lulled asleep again.

The APPLICATION to FAB. X.

Encouragement is not to be given to all Persons.

THERE are some Men, whom for two Reasons we ought never to oblige, on any Account whatever; first, because they deserve no Favour at our Hands; and secondly, because we shall find it no easy Matter to shake them off, when once we have contracted a Kind of Acquaintance with them. The main Lesson of Instruction therefore that arises from this *Fable* is this; that we ought duely to weigh the Merit of those whom we propose to serve, before we put our good Offices into Execution. For he who grants a Favour, or even puts his Confidence in a Person of no Credit or Reputation, instead of finding any suitable Return, will come off well, if his Credulity does not prove his Ruin.

F A B L E



FABLE XI.



FABLE XII.





F A B L E XI.

The FARMER'S WIFE and RAVEN.

A *Farmer's Wife*, with pensive Care,
Rode up to Town to sell her Ware;
And jogging on, from a tall Oak,
She heard the *Raven's* hideous Croak. —
That Sound bodes me no Good, she said. —
Down pitch'd blind *Ball* upon her Head,
O'erturn'd the loaded Panniers lay,
And her mash'd Eggs bestrew'd the Way. —
She rail'd, and curst. — Forbear, for Shame,
The *Raven* cry'd, — 'Tis you're to blame,
Not I. — But the next Time take care,
To get a surer-footed Mare.

F A B L E XII.

The MONKEY who had seen the WORLD.

A *Monkey*, with Ambition fir'd,
To visit foreign Parts aspir'd; —
He quits the Woods; is quickly caught,
And to a *Lady's* Chambers brought.
There all his active Pranks he plays,
And each new Posture gains new Praise.
Proud of Applause, he breaks his Chain,
And seeks his native Woods again. —
Surrounded by a Crowd, he cries,
Attend; I'm come to make you wise. —
Dress smart; get drunk; game high; and then
You'll grow polite, and act like Men.

The APPLICATION to FAB. XI.

Nothing is more ridiculous than Superstition.

ALL Superstition from thy Breast repel;
 Let credulous Boys and prattling Nurses tell
 How, if the Festival of *Paul* be clear,
 Plenty, from lib'ral Horn, shall strow the Year:
 How, if on *Switbin's* Feast the Welkin lours,
 And ev'ry Penthouse streams with hasty Show'rs,
 Twice twenty Days shall Clouds their Fleeces drain,
 And wash the Pavement with incessant Rain.
 Let not such vulgar *Tales* debase thy Mind;
 Nor *Paul*, nor *Switbin*, rules the Clouds, or Wind.

The APPLICATION to FAB. XII.

Merit in Rags meets with but few Admirers.

HOW wretched is the *WIT*, and how forlorn,
 Whose gummy Hat, no scarlet Plumes adorn!
 No Lady's Favour on his Sword is hung,——
 What tho' *APOLLO* dictate from his Tongue,
 His Wit is spiritless, and void of Grace,
 Who wants th' Assurance of Brocade and Lace.
 Whilst the gay *FOR* genteely talks of Weather,
 The *Fair* in Raptures doat upon his Feather.——
 He dresses, fences:——What avails to know?——
 For Women chuse their Men, like Silks, for Show.

F A B L E



FABLE XIII.



FABLE XIV.





F A B L E XIII.

The COLLIER and the FULLER.

A *Collier* held a Farm too large;
 And wishing much to ease his Charge,
 He to a Friend, a *Fuller* went,
 And offer'd *Half*, at a low *Rent*.
 But the kind Motion was refus'd;
 And thus the Man himself excus'd.
 "Should I, good Friend, once live with you,
 "You'd spoil my *Work*, and *Credit* too.
 "For what I *whiten* would be made
 "Black as the *Coals* in which you trade."

F A B L E XIV.

The FOWLER and the RINGDOVE.

A *Fowler*, in pursuit of Game,
 Observ'd a Dove, and took his Aim.
 In Hopes to kill her on the Spot;
 But instantly before he shot,
 An Adder round his Ankle clung,
 And struck him with his venom'd Tongue.
 He cry'd for Help, but cry'd in vain,
 And dy'd in agonizing Pain.

*Thus Villains, whilst their Wives they lay,
 Some harmless Neighbour to betray,
 Into unthought of Dangers run,
 And justly are themselves undone.*

The



The APPLICATION to FA B. XIII.

Evil Communication corrupts good Manners.

TIS a Concern of the last Importance to be wary in the Choice of our Companions. For notwithstanding we may be ever so well inclined ourselves, and may be ever so virtuous : yet, if those with whom we associate are frequently engaged in Parties of Pleasure, and indulge themselves in all manner of Riot and Excess, it will be morally impossible for us, either to preserve ourselves from being infected with their Manners, or secure our Characters from the Insults and Reproaches of a censorious World.

The APPLICATION to FA B. XIV.

Harm watch, Harm catch.

THIS little *Fable* is a *Lesson* against *Injustice*. And, if we would but set the Matter in a fair and impartial Light, we must acknowledge, that it is altogether as reasonable for some one to treat us ill, as for us to injure and do Violence to another. The Man, however, who is unjust, can do a thousand bitter Things to his Neighbours ; but, if the least Misfortune befalls himself how soon is he galled ! How insupportable is the Uneasiness it creates him ! Would we but listen to the Dictates of our own Consciences, they would tell us how to act, and teach us to love our Fellow Creatures as ourselves.

FABLE



FABLE XV.



FABLE XVI.





F A B L E XV.

CUPID, HYMEN, and PLUTUS,

AS Cupid, the gay God of Love,
 Sat working in his Mother's Grove,
Hymen complain'd : — You send such Folks,
 My Trade's all lost : — They break my Yokes.
 If, says the Boy, thy Bands they break,
 'Tis *Plutus*' Fault ; to *Plutus* speak,
 The God appear'd ; the Charge confest.
Virtue in wedded Love's a Jest.
In ev'ry State, or Rich or Poor,
 MONEY's the GOD whom All adore.

F A B L E XVI.

• The COURT OF DEATH. *continued*

DEATH calls a Council. — Long, black
 Trains
 Of lingring Ills and racking Pains
 Attend the *Summons*. — From the Throne
 Was heard an awful, hollow Tone :
 " Who merits most, and forwards Fate,
 " Shall be my *Minister of State*."
Plague, Gout, and twenty other Names,
 In vain put in their various Claims ;
Intemperance, with such a Grace,
 Pleaded her Cause, she gain'd the Place.

The



The APPLICATION to FAB. XV.

An Idea of WEDLOCK, Antient and Modern.

IN antient Times (as Poets sing)
Love was a great, a glorious Thing;
 A *Fire* celestial and refin'd,
 That warm'd with chaste Desires the Mind:
 But now-a-days, no *Female Heart*
 Is captivated by *Desert*.
 The wealthy *Fool*, in gawdy Dress,
 Alone can hope to find Success.
Love-vows are now all *Cant* and *Jargon*,
 And *Wedlock's* grown a *Smithfield-Bargain*.

The APPLICATION to FAB. XVI.

Intemperance kills more than the Sword.

THO' gay luxurious Men their Time will
 waste,
 The Throat to tickle, and indulge the Taste;
 Yet future Pain the lawless Joy begets;
 A Train of Ills succeeds the transient Sweets.
 Ridges of Fat the manly Form disgrace,
 And bloated Veins enlarge the purpled Face.
 Reason's weak Light from noisome Fumes retires,
 And too much Fuel choaks the smother'd Fires.
 Men, too unwise, let go the slacken'd Rein.
 But they who think will lewd Desires restrain.

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FABLE XVII



FABLE XV III



J. Varian, Sc!



F A B L E XVII.

The PIN and the NEEDLE.

A *Pin*, by various Fortune tost,
 At last in *Gresham-Hall* was lost ;
 Well pleas'd, she turn'd her round about,
 And spy'd a rusty *Needle* out,
 Lolling, at Ease upon a Stone.—
 Up, says the *Pin* ; for Shame, be gone.
 Fool, says the *Needle*, you don't know
 What Virtues from my *Partner* flow ;
 The distant World thro' *Us* is known,
 And *Both* the *Indies* are our own.

F A B L E XVIII.

The SETTING DOG and the PARTRIDGE.

A *Fowler's Dog*, with curious Eye,
 Looks round and points the *Covey* nigh.
 His treach'rous Arts a *Partridge* spies,
 And timely warns the Flock to rise ;
 They mount ;—with Murmurs fill the Skies.
 Why should the Dog pursue us so ?
 Be such a fly, ungenerous Foe ?
But Servants, prone to Ill, betimes
Mimick with Pride their Master's Crimes.



The APPLICATION to FAB. XVII.

Poverty breeds Contempt.

THE greatest Gift that Nature does bestow
 Can't, unassisted, to Perfection grow ;
 A scanty Fortune clips the Wings of Fame,
 And checks the Progress of a rising Name :
 Each dastard Virtue drags a Captive's Chain,
 And moves but slowly ; for it moves with Pain :
 Domestick Cares sit hard upon the Mind,
 And cramp those Thoughts which should be un-
 confin'd.
 The Stings of Want inflict the Wounds of Death,
 And Motion always ceases with the Breath.

The APPLICATION to FAB. XVIII.

Custom is second Nature.

CUSTOM, the World's great Idol we adore,
 And knowing this, we seek to know no more.
 What Education did at first receive.
 Our ripen'd Age confirms us to believe :
 The careful Nurse and Priest is all we need,
 To learn *Opinions*, and our Country's *Creed*.
 The Parent's Precepts early are instill'd,
 And spoil the *Man*, whilst they instruct the *Child*.
 Thus from the Time we first begin to know,
 We live and learn, but ne'er the wiser grow.

FABLE

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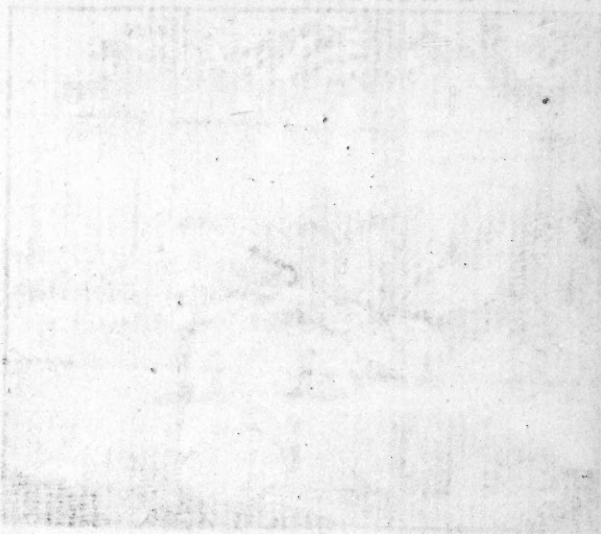
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FABLE XIX



FABLE XX



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F A B L E XIX.

The FROGS in Want of WATER.

TWO loving *Frogs* a *Pool* possess,
 And there all Winter liv'd at Rest ;
 But, when the Summer's Sun grew high,
 Feeling their *Seat* too hot and dry,
 They to a distant *Meadow* went,
 And found a *Pit* with *Water* in't.
 The *Female* long'd to taste the *Drink*,
 And leap down headlong from the *Brink* ;
 But her fond *Partner* cry'd ; " My Dear,
 " That rash, that dangerous *Act* forbear ;
 " For should this *Water* ever fail,
 " We both must live and die in *Jail*."

F A B L E XX.

The MOUNTAIN in LABOUR.

A *Mountain* once (strange *Tale* to tell)
 In *Labour*, like a *Lady*, fell.
 Ten thousand *Times* ten *Thousand* came,
 To visit the sick, teeming *Dame*.
 All gape, and stand aghast, no doubt,
 Thinking some *Monster* might fly out ;
 And loudly on *LATONA* call :
 She hears ;—Out jumps a *Mouse*.—That's all.
Thus Cowards bully, but we find,
Nothing ensues :—*Their Words* are *Wind*.

The



The APPLICATION to FAB. XIX.

OVer-hasty Resolutions very seldom prove successful ; and 'tis a Mark of the greatest Folly and Indiscretion, to undertake any Action of Importance, without duly considering the Consequences that may possibly attend it. How many Men repent all their Lives long a Marriage which they have struck up in a few Days ? For when the *Die* is once cast, it is too late to wish for another *Chance*. In all our Deliberations we should distinguish between what is prudent and what is foolish, that we may not be betrayed, thro' a gay Outside, into Inconveniencies and Mistakes. Profuse Living, and extravagant Gaming, both which inevitably terminate in the Ruin of those who blindly pursue them, are principally owing to Want of Thought.

The APPLICATION to FAB. XX.

Much ado about Nothing.

THE Sense of this *Fable* bears an exact Proportion to the old *English* Proverb above, or This other, of *Great Cry and little Wool*. The Intention of both which is, to expose all those who promise something very extraordinary, and produce nothing praise-worthy ; nothing but what is mean, and the just Object of Contempt and Ridicule. Illiterate Emp'ricks, and self-conceited Poets, who aim, by artificial Rumours, to raise the Expectations of Mankind, and then, by their injudicious and bungling Performances, altogether disappoint them, have been lashed, Time out of Mind, with the Recital of this *Æsopian* Tale.

FABLE

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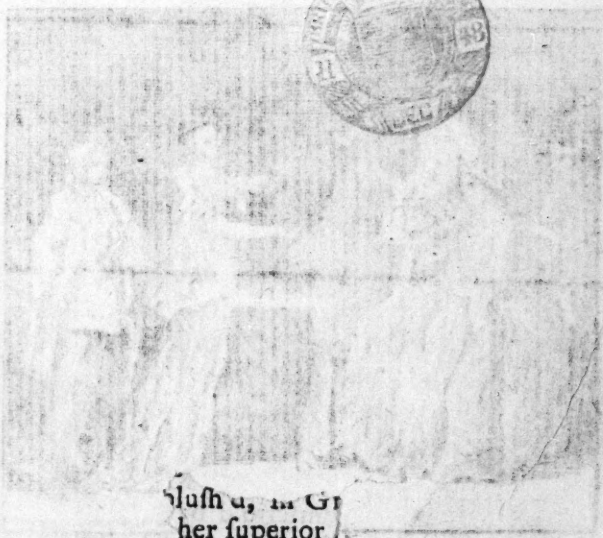
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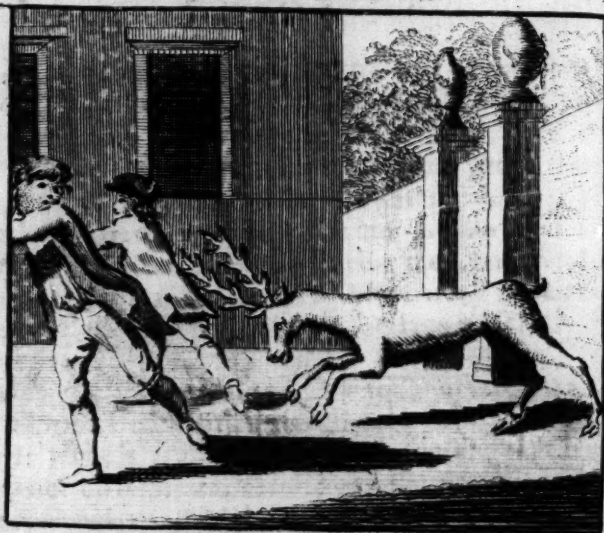


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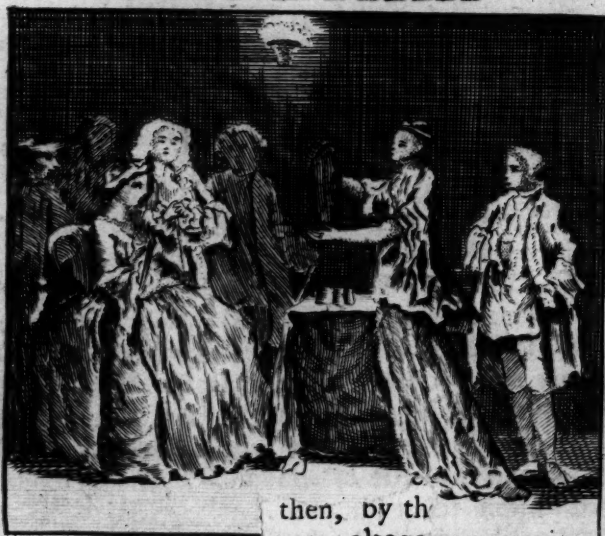


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FABLE XXI



FABLE XXII



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F A B L E XXI.

The TAME STAG.

A Stag, caught young, and tamely bred,
 Bashful at first, each Creature fled ;
 But bolder grown, he dauntless stands,
 And takes his Food from any Hands ;
 Whene'er repuls'd, with high Disdain,
 And levell'd Horns, he turns again :

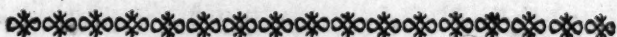
*So the coy Maid her Lover flies,
 Or stands at first with down-cast Eyes ;
 But in a while she boasts her Flame ;
 For Custom conquers Fear and Shame.*

F A B L E XXII.

The JUGGLERS.

A Thousand Tricks a Juggler shew'd,
 And each surpriz'd th' applauding Croud.
Vice hears his Fame ; with haughty Air,
 Defies his Art, assumes his Chair.
 This *Glass*, says she, with Love inspires ;
 Each looks, and Each himself admires.
 A thousand Charms she calls, they fly ;
 A thousand Ills their Place supply :
 The Juggler blush'd, in Grief of Heart,
 Acknowledg'd her superior Art.

The



The APPLICATION to FAB. XXI.

Advice to the LADIES.

Avoid with Care
 All close Engagements in *Love's* fatal War.
 Tho' long uninjur'd you maintain the Fight,
 You'll find your only Safety's in your Flight.
 The *Foe* all Stratagems and Method tries ;
 Who Force escape, are taken by Surprise.
 On Wings of Down, his treach'rous Arrows fly :
 Ah! guard each Avenue, or else you die.
 Trust not the slight Defence of female Pride,
 Nor in your boasted Honour much confide :
 In spite of all the Virtue Women boast,
 The *Fair One* that deliberates is lost.

The APPLICATION to FAB. XXII.

Vice is a perfect Cheat.

VIRTUE's so suited to our Happiness,
 That none but Fools can be in Love with
Vice.

Virtue's a native Rectitude of Mind :
Vice the Degeneracy of human Kind.
Virtue is Honour circumscrib'd by Grace :
Vice is made up of ev'ry thing that's base.
Virtue's the Health and Vigour of the Soul :
Vice is the foul Disease infects the Whole.

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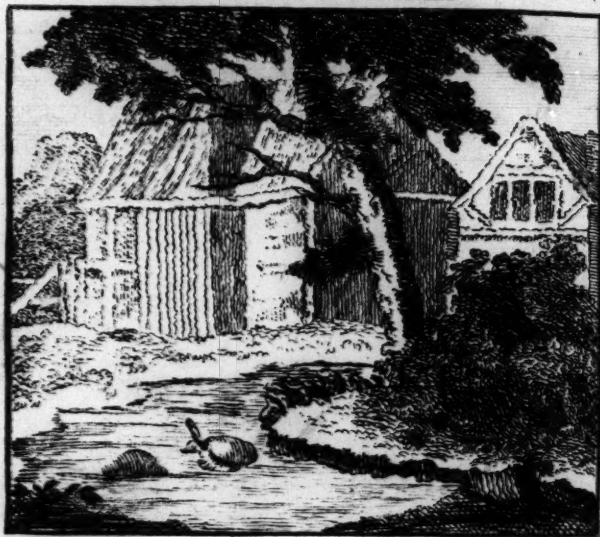
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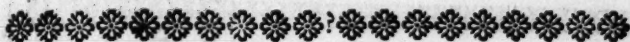
FABLE XXIII



FABLE XXIII



J Vivian Sculp^t



F A B L E XXIII.

The Apple and the Horse-turd.

IN a Farm-yard, one Summer's Day,
A Pippin and a *Horse-turd* lay
 Close by each other's Side, like Friends.—
 Strait from the Clouds a Show'r descends.
 Th' impetuous Storm drove *Both* away ;
 The *Last* was heard with Pride to say,
 As they were rolling down the Stream,
 Lord! Brother, how *We Pippins* swim !

F A B L E XXIV.

The Fox and Hare.

A *Fox* and *Hare* once *Jove* address'd,
 And thus their Grievances express'd,
 How happy should I be, said one.
 Could I with Speed like *Kayward* run !
 Could I, says t'other, play my Part
 Like *Reynard*, 'twould rejoice my Heart.
 But *Jove*, in Anger, thus reply'd ;
 " Your Sighs are the Result of Pride.—
 " No more your impious Murmurs vent ;
 " Prize what you have, and be content."

The



The APPLICATION to FAB. XXIII.

The Folly of Ambition.

THERE is scarce any Thing in the World, but what would fain be thought greater than it is. And the Source of this Vanity is This; that it first entertains a high Opinion of itself, and imagines that it really is so. Daily Experience shews us, that the most worthless Coxcombs are the most self-conceited, and with consummate Assurance make themselves *Equals*, and of a Party with their *Betters*. They cry *We* to every Thing, and would willingly be thought Men of great Importance upon all Occasions, and in the Opinion of all People, notwithstanding, upon an impartial Enquiry, they are found to be perfectly worthless, and insignificant Creatures.

The APPLICATION to FAB. XXIV.

Prize what you have.

BY this little *Fable* we are shewn, the Vanity of idle, unnatural Wishes, which are not only to be rejected, but deserve to be punished. The Favours of Providence are so impartially distributed, as that every living Creature has its Share; and it is highly unreasonable, if not impious, that any individual should pretend to, or grasp at all; for whilst we are thus avaricious, we charge Providence with Injustice for not giving to every one alike. The great *Socrates* us'd to say (and his Observation was doubtless very just) that were a Man but to go where he should have his Choice of all the good Things and ill Things in Nature, he would come Home again the very same Man that he went out.

FABLE

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FABLE XXVII



FABLE XXVIII



J. Vivian Sculp^t

F A B L E XXV.

The SCOLD and the PARROT.

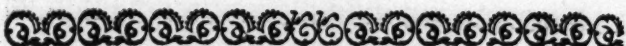
THE Husband thus his Wife reprov'd.—
 A Termagant will ne'er be lov'd :
 Will your curst Clack lie never still ?
 That Rival to a noisy Mill ?
 The Sbrew, with a sly Sneer replies —
 Husband ! I vow, you're wondrous wife ! —
 Your Parrot there screams all Day long,
 And you approve her clam'rous Song ;
 But I, forsooth, must hold my Tongue !
 Thou Coxcomb ! Husb, cries Poll, for Shame !
 Mistress ! indeed you're much to blame.
 Tho' most our harmless Tattle prize,
 A railing Gossip all despise.

F A B L E XXVI.

The POET and the ROSE.

A Poet once well pleas'd, survey'd
 A beauteous Rose, and sighing said ;
 To Chloe's whiter Breast repair,
 Thou'lt find more fragrant Odours there ;
 Her Charms will thine, fair Flow'r, outvie,
 And thou'lt with Envy gaze and die.
 A Sister Rose soon silence broke,
 And frowning, thus the Bard bespoke.
 " Tho' Chloe, when you sigh, looks gay,
 " And throws you like a Weed away,
 " Why must we languish and decay ?"
 With Justice we the Man despise ;
 Who by another's Fall would rise.

The



The APPLICATION to FAB. XXV.

Juno ; or the Immortal Vixen.

JOVE does with Fear and Awe his Scepter hold
 For Reverence of his *Immortal Scold*.
 Her Tongue out-does his feeblèr Thunder's Sound,
 And shakes scar'd Nature's universal Round.
 His dreadful two-fork'd Bolt not nimbler flies,
 Nor Sheets of Flame wide-wasting thro' the
 Skies ;
 There is no Lightning like her Hands and Eyes.
Juno doth his illustrious Tresses tear,
 And throws the precious Spoils around the Air.
 Hence bearded Comets thro' the Clouds are hurl'd,
 And dreadful, hairy Meteors fright the World.

The APPLICATION to FAB. XXVI.

The unreasonable Request.

GO, lovely *Rose*,
 Tell her that wastes her Time and Me,
 That now she knows,
 When I resemble her to Thee,
 How sweet, and fair she seems to be.

II.

Then die, that She
 The common Fate of all Things rare
 May read in Thee ;
 How small a Part of Time they share,
 Who are so wondrous sweet and fair.

FABLE

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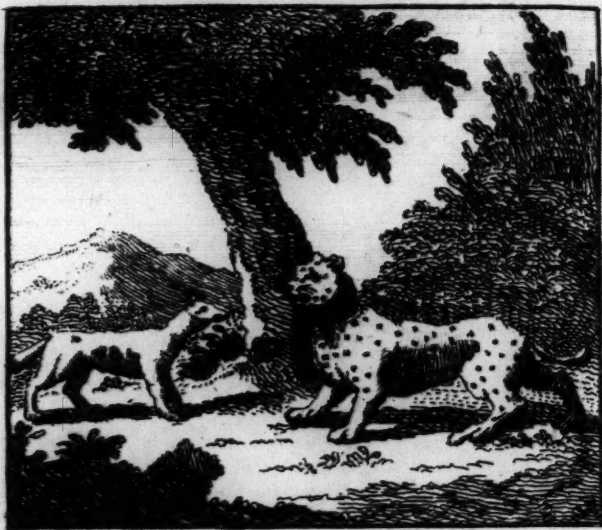
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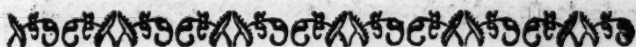
FABLE XXVII



FABLE XXVIII



J Vivian. Sculp^t



F A B L E XXVII.

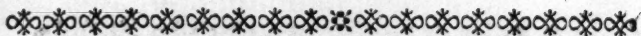
The LEOPARD and the FOX.

A *Leopard* once his Beauty priz'd,
And all his Fellow-Beasts despis'd.
A *Fox* that did his Pride disdain,
Advis'd him not to be so vain.
" Thy spotted Skin, thy outward Grace,
" To the Mind's Beauties must give Place ;
" For Chance, or Age, may *Those* impair,
" But *These*, said he, immortal are."

F A B L E XXX.

The CLOWN and the STUDENT.

A *Bumpkin* unrefin'd and rude,
Disturb'd a *Student's* Solitude :
Ask'd, why that dreaming Life he lov'd,
And from all Company remov'd ?
The *Student*, with an angry Look,
(Thus interrupted from his Book)
Reply'd, " thou stupid *Ass*, be gone ;
" Thy Company is worse than none."



The APPLICATION to FAB. XXVII.

Intrinsick Beauty's best.

THE CHARACTER of *MARCIA*,
FROM
C A T O.

'TIS not a Set of Features or Complexion,
The Tincture of a Skin, that I admire.
Beauty soon grows familiar to the Lover,
Fades in his Eye, and palls upon the Sense,
The virtuous *MARCIA* tow'rs above her Sex.
True, she is fair ;----Oh ! how divinely fair !
But still the lovely *Maid* improves her Charms
With inward Greatness, unaffected Wisdom,
And Sanctity of Manners.

The APPLICATION to FAB. XXVIII.

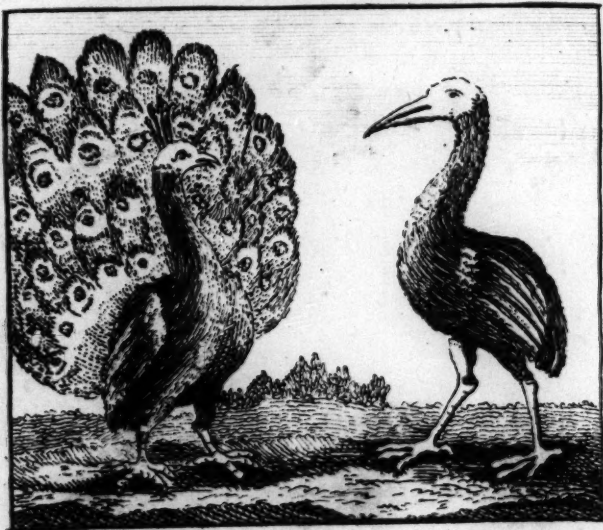
Never less alone, than when alone.

THEY who in Study do their Time employ,
And with their Thoughts, or Books, themselves enjoy ;
Each pleasing Minute to Retirement gain'd,
Are with delightful Converse entertain'd :
But, when by strong Necessity drawn thence,
And forc'd into the World's Impertinence :
In Crowds most lonesome to themselves appear,
And find their only Solitude is there.

FABLE



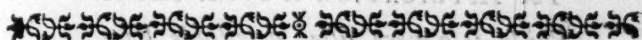
FABLE XXIX



FABLE XXX



J Vivian Sculp^r



F A B L E XXIX.

The PEACOCK and CRANE.

A Peacock, of his Feathers vain,
 Upbraids, in homely Dress, a Crane,
 "Your Plumes, replies the Crane, are fine,
 "But not so useful, Sir, as mine :
 "You only over Houses fly ;
 "I, like the Eagle, mount the Sky."

F A B L E XXX.

The CLOWN and the WOOD.

ONCE on a Time a Clown address'd
 The Trees, to grant him one Request ;
 A Handle for his Ax allow,
 From any crooked, useless Bough :
 The Wood consents ; ---th' ungrateful Clown,
 Soon hews his Benefactors down.



The APPLICATION to FAB. XXIX.

Pride is a very silly, detestable Vice.

TIS an Affectation of appearing considerable, that puts Men upon being insolent, and looking down with an Eye of Contempt on all such as are incapable of making a gay Appearance, tho' in Reality, Men of far greater Merit than themselves. This haughty Deportment, however, infallibly renders them both mean and ridiculous. He that calls for, and lays Claim, as it were, to our Respect, does no ways deserve it, and he that is on the Catch for Applause, most commonly loseth it : The most sure Way to procure it is seemingly at least to shun it ; and the humble Man has the greatest Probability of being exalted.

The APPLICATION to FAB. XXX.

Give a Man an Inch, and he'll take an Ell.

ALL the Favours we bestow on such as are ungrateful, are perfectly thrown away upon them ; for 'tis their Nature to return Evil for Good. The Moralists in all Ages have therefore incessantly inveigh'd against this Crime, as being more enormous, and of a deeper Dye than any other that can be nam'd. They concluded, that the Man who was capable of injuring his Benefactors, was unfit to live in any Community whatsoever. The Sin of Ingratitude, in short, is so detestable, that there is no Necessity for the Use of many Arguments to expose it, or to dissuade the Generality of Mankind from the Commission of it ; since 'tis practis'd by none but a few abandon'd Wretches, whose Tempers are altogether savage and inhuman.

THE
COUNSELS *of* WISDOM;
OR,
SELECT
Prudential Maxims,
Extracted from the
L I V E S
OF THE
ANTIEN T PHILOSOPHERS.

T H A L E S,
BEING ask'd, whether we could conceal
our Actions from the Gods, reply'd, " that
" it was impossible ; since they were privy to our
" most secret Thoughts."

II
He us'd often to say, that the *greatest* Thing
in the World was *Space* ; because it contain'd
all Beings within it ; that the *strongest* was *Ne-*
cessity, because it overcame every Thing ; that
the *swiftest* was the *Mind*, because it could in
a Moment travel over the Universe ; and that the

the *wisest* was *Time*, because it discovered the greatest *Secrets* ; but that the most *pleasant* and *desireable* of all Things was, to live without *Controul*, and act according to the *Dictates* of our *Reason*.

III.

THAT to talk much, was no true Sign of *Wit*. — That we ought to think of our Friends, as well when present, as absent. — That we should assist, and relieve our Parents, if in Distress, that we may deserve to be maintained, and supported by our Children, if Occasion should require it. — That we ought not to do any Thing which we find fault with in others. — That true Happiness consists in enjoying perfect Health, with a competent Subsistence ; and not in spending our Days in Ignorance, Indolence, and Ease.

IV.

HE thought nothing so difficult as *Self-Knowledge* ; for which Reason, he invented that short, but pithy *Maxim*, KNOW THYSELF, which was some Time afterwards engraved on a Plate of Gold, and devoted to the Temple of *Apollo*.

S O L O N,

BEING ask'd, why he had made no Law against *Parricide* ; answer'd, because I did not imagine, that there could be any one so wicked, as to kill his Father or Mother.

II.

HE us'd to say, that we have no better *Guide* to conduct us, than our Reason ; and that

that we should never say, or do any Thing without first consulting it.

III.

THAT a Man's *Honesty* was much more to be depended upon, than his *Oath*.

IV.

THAT we should not *readily* make any one our *Friend*; but that it was very dangerous to *break a Friendship*, when once 'twas contracted.

V.

THAT the purest, and most expeditious Way to *repay an Injury*, was to *forget it*.

VI.

THAT we should never take upon us to *command*, without having learned to *obey*.

VII.

THAT every Body ought to *abhor a Lye*.

VIII.

THAT we ought to *revere* the Gods, *honour* our *Parents*, and have *no Intercourse* with the *Wicked*.

P I T T A C U S

Us'd to say, that *Wise Men* ought to *foresee* the *Evils* that might happen, in order to prevent them; and that *Men of Courage* ought to *undergo* them with *Patience* and *Resignation*, whenever they did happen.

II.

THAT it was no easy Matter to be a *Man of Merit*.

III.

THAT, in order to *succeed*, it was first absolutely necessary to *consider maturely* on what we *propose* to *undertake*; and then to *perform* it with the utmost Expedition.

IV.

THAT, when we would accomplish any Thing we are about, we should never boast of it, lest we should be laughed at, in case of a Disappointment.

V.

THAT we should never *upbraid* another with his *ill Fortune*, lest some Time or other, *we ourselves* should happen to be in the same *Condition*.

VI.

THAT we should never *speak ill* of any one; not even of our *Enemies*.

VII.

THAT we should love *Chastity*, *Frugality*, and *Truth*; and pay an awful *Reverence* to the *Gods*.

VIII.

THAT we ought faithfully to *restore* whatever we are entrusted with; and never to *reveal* a *Secret*.

B I A S

Us'd to say, it was the highest Point of Prudence to aim at the *pleasing of every Body*; for, if a Man prove successful in this Particular, he

he will meet with numberless *Satisfactions* ; the *Disdain* and *Contempt* that he might shew for other People being never *productive* of any *Good*.

II.

THAT we should love our *Friends* with *Discretion* ; for they may possibly become our *Enemies* ; and we should *bate* our *Enemies* with *Moderation* ; since it is not impossible, but they may prove our *Friends* hereafter.

III.

THAT we should make choice of our *Friends* with *Deliberation* ; have an *Affection* for them all ; but make a *Difference* between them in regard to their *Merit*.

IV.

THAT we should not be too *forward*, and *eager* of *talking much* ; for it was a *Sign* of *Folly*.

V.

THAT we should endeavour to get *Wisdom* whilst we are *young* ; for it would be all our *Comfort* when we are grown *old* ; that it is the *best Purchase* we can make, being the *only Blessing* that we are sure can never be taken from us.

VI.

THAT *Anger* and *Rashness* are two *Passions* altogether inconsistent with *Prudence*.

VII.

THAT we should be very *punctual* in the *Observance* of our *Promises*.

VIII.

THAT we should speak of the Gods with that Awe and Reverence, as becomes their *Dignity*; and should give them *Thanks* for all the good *Deeds* which we perform.

IX.

THAT we should undertake nothing *rashly*, but perform every Thing we undertake with all our *Might*.

X.

THAT we should never commend a Man for his *Riches*, if he has no other *Merit*.

XI.

THAT we should always *live*, as if we were to *die* the next Moment.

XII.

THAT nothing was truly good for us, that depended upon *Fortune*; that *Riches* were at best but *Amusements*; and that we had better be without them, since they too often serve to lead us out of the *Paths of Virtue*.

P E R I A N D E R

Us'd to say, that *Pleasures* were *transient*, but *Glory* was *eternal*.

II.

THAT we ought to be *moderate* in *Prosperity*, and *prudent* in *Adversity*.

III.

THAT we should never *reveal* a *Secret*, when once it is entrusted with us.

IV.

IV.

THAT we should always have the *same Regard* for our *Friends* in *Adversity*, as in their *Prosperity*.

C H A L O

Us'd to say, that *three Things* were very difficult ; namely, *keeping of a Secret*, *bearing of Injuries*, and *spending our Time well*.

II.

THAT the greatest *Wisdom* was to *hold one's Tongue* ; and especially at any *publick Entertainment*.

III.

THAT we should never *speake ill* of any one ; for by *Calumny* and *Detraction*, we should forever create ourselves *Enemies*, and be liable at all *Times* to hear what would be disagreeable to us.

IV.

THAT we should rather *visit* our *Friends* whilst they were in *Disgrace*, than when in *Favour*.

V.

THAT it was better to *lose*, than *gain* by any unjust, and dishonest Means.

VI.

THAT *Gold* and *Silver* were tried by a *Touchstone* ; but that the *Hearts* of *Men* were tried by them.

VII.

THAT we should use every Thing with *Moderation* ; lest the *Deprivation* of any one Thing should too sensibly affect us.

VIII.

VIII.

THAT we should never aim at Things too much *above* us: And that he that was *Surety* for another Person, but very seldom failed of being a *Sufferer* for his Imprudence.

CLEOBULUS

Us'd to say; that we should always endeavour to have noble Sentiments: And never be perfidious, or ungrateful.

II.

THAT, when we go *abroad*, we should always *consider* what we are *going about*; and that as soon as we *come home*, we should *examine* ourselves, and *reflect* on what we have done.

III.

THAT we should speak *little*, and hear *much*.

IV.

THAT we should never *speak Evil* of any one.

V.

THAT we should never *abandon* ourselves to our *Pleasures*.

VI.

THAT we should *agree* with our *Enemies*, if we have any.

VII.

THAT we should make it our *Business*, to give our *Children* a *liberal Education*.

VIII.

THAT we should never make the *Unfortunate* the *Objects* of our *Ridicule*.

IX.

IX.

THAT, when *Fortune* smiles on us, we should never be *proud* of her *Favours* ; and when, on the other Hand she proves cruel and unkind, we should never be *dejected* at her *Frowns*.

X.

THAT we should always *inter-marry* with our *Equals* ; for if we take a *Wife* that is either *superior* to us in *Birth* or *Fortune*, we shall have as many *Masters*, as she has *Relations*.

XI.

THAT a Man should never *caress* or *quarrel* with his *Wife* before *Strangers* ; for the one is a *Sign* of *Weakness*, and the other of *Folly*.

ANACHARSIS,

BEING asked, what was the *best*, and *worst* Thing in a *Man*? Answered, his *Tongue*.

II.

He usually said, that *Vines* bore *three* Sorts of *Grapes* ; namely, *Pleasure*, *Drunkenness*, and *Repentance*.

ANTISTHENES,

BEING asked by a *Man*, who brought his *Son* to be his *Pupil*, what the *Lad* would have a *present* *Occasion* for ? Answered a *New Book*, a *New Pen*, and a *Tablet* ; intimating thereby, that his *Son's* *Mind* should be like *Wax*, that had never received the least *Impression*.

II.

BEING asked, what was the most *desirable Thing* in the World ? *It is*, replied he, *to die happily.*

III.

BEING asked, what *Advantage* he had gained by the *Study of Philosophy* ? He answered, *That he was able, by that Means, to entertain himself by himself ; and to do that out of Choice, which others only performed by Constraint.*

IV.

HE used to say, that *Nobility* and *Wisdom* were the same *Thing* ; and that, consequently, *no-body* was *noble*, who was not *wise*.

V.

THAT *Prudence* was a very *strong Wall*, that could neither be *broken*, nor taken by *Surprize*.

VI.

THAT the most *secure Way* of *making ourselves immortal* was, *to lead a good Life.*

ARISTIPPUS,

BEING asked what *Difference* there was between a *Man of Knowledge*, and an *ignorant Person* ? Answered, *That if they were both stripped, and sent naked amongst Strangers, the Difference would soon be discovered.*

II.

HE used to say, that it was not possible for us to be *completely happy* in *this World*, because we are *subject* to so many *Infirmities*, as well as *Passions*, which either *hinder*, or at least *disturb* us in the *Enjoyment* of our *Pleasures*.

III.

III.

THAT a wise Man should hate no one, but instruct every Body; and that Wisdom was preferable to all Things else in the World.

ARISTOTLE,

BEING asked, what was the Advantage of being a Lyar? It is, answered he, not to be believed when you speak the Truth.

II.

BEING asked again, what was soonest worn out? He answered, Gratitude.

III.

And again, what was Hope? It is, said he, The Dream of one awake.

IV.

Once more being asked, what Difference there was between the Wise and the Ignorant? As much, replied he, As between the Living and the Dead.

V.

HE said, that Knowledge was an Ornament in Prosperity, and a Refuge in Adversity: That those who gave a good Education to Children, were much more their Parents than those, who begat them; because the one only gave them Life, but the other furnished them with the Means of making it happy.

ZEN O

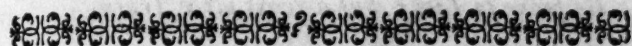
Us'd to say, that it was better to make a Slip with the Feet, than with the Tongue; and that nothing

nothing ought to grieve us so much as the *Loss* of our *Time*, because that *Loss* was the most *irretrievable*.

II.

THAT every Man ought to practise *Virtue*, for the Sake of *Virtue itself*, without any Hopes of Reward; that *Virtue alone* was sufficient to make Men *happy*; and that whoever was *virtuous*, enjoyed *perfect Happiness*, even in the *Midst* of the *greatest Torments*.

[SELECT



S E L E C T
RULES of LIFE;

Extracted from the
Golden PRECEPTS

O F
P H O C Y L I D E S :

I N
P R O S E A N D V E R S E.

I.

BE not treacherous and deceitful: Pollute not
thyself with Blood: Nor make too much
Haste to be rich.

*Plot no Deceits: From shedding Blood refrain,
And grow not wealthy by dishonest Gain.*

II.

Be thankful to Providence for every Blessing you
enjoy; and learn in whatsoever State thou art,
therewith to be content.

*What the kind Hand of Justice gives, receive,
And with thy destin'd Lot contented live.*

III.

Injure not thy Neighbour on any Account
whatever: Lie not; but always speak the Truth:

Abstain

*Abstain from others Goods : Let not thy Mouth
Be prone to Lies ? but always utter Truth.*

IV.

Worship God in the first Place ; in the next,
honour thy Parents ; and, in the last, do Justice
to all Men.

*First honour God : and next thy Parents too ;
And deal to all Men their peculiar Due.*

V.

Let not Favour or Affection bias thy Judg-
ment. Reject not the Poor ; nor judge any Man
rashly ; for, if thou dost, God will judge Thee
hereafter.

*For Favour wrest not Judgment ; nor reject
A poor Man's Suit, nor shew the least Respect
Of Persons ; but remember, God will be,
If e'er thou judgest wrong, a Judge of Thee.*

VI.

Bear not false Witness against thy Neighbour :
Have a strict Regard to every Word thou speakest :
Be virtuous, and true to the Trust reposed in
Thee.

*Bear not false Witness ; let thy Words be just :
Preserve thy Chastity, and keep thy Trust.*

VII.

Defraud no one by false Weights or Measures.
Let Justice in thy Measures still prevail :
Equal thy Balance, even be thy Scale.

VIII.

Be not forsworn, either through Ignorance or
Perverseness ; for the Almighty abhors Perjury,
without Respect of Persons.

*By a design'd, or an uncertain Oath,
Be not forsworn; avoid the Guilt of both:
For Perjury, on whomsoe'er it rests
Is a foul Crime, th' eternal God detests.*

IX.

*Afflict not the Poor; but give the Hireling
his Wages.*

*To rob the Hireling of his Due abhor;
And never in the least afflict the Poor.*

X.

*Let thy Mind and Tongue go together; con-
ceal the Secret that is entrusted with thee; do no
Injury thyself, nor see another injured, if thou
canst prevent it.*

*Think e'er thou speak'st; And keep a Secret close.
Wrong none; but him that would do Wrong oppose.*

XI.

*Give not thy Alms to the Poor with Grudging,
nor put him off till To-morrow; have Compass-
ion on the Man that is banished, and be Eyes to
the Blind.*

*Supply the Beggar's Wants without Delay;
And put not off his Suit from Day to Day.
Relieve him freely, with a bounteous Mind;
Receive the Exil'd, and conduct the Blind.*

XII.

*Shew Mercy to all such as are shipwrecked;
for the Sea, like Fortune, is a fair, but fickle
Mistress. Comfort the Man that is dejected; and
be a Friend to him that has no one to help him.
We are all liable to Misfortunes, up To-day, and
down To-morrow.*

Pity

*Pity the Shipwreck'd: Dangers still attend
The Seas. The Fallen raise, and be a Friend
To him that's friendless. All may Ills endure:
Life is a Wheel, and Happiness unsure.*

XIII.

Let others participate of those Blessings which
God hath bestowed on Thee with a liberal Hand.

*Let publick Love inspire each gen'rous Soul:
And ev'ry Part be useful to the Whole.*

XIV.

Wear a Sword for thy Defence; but do no
Act of Violence to any one; for if thou killest
even an enemy, thou art not free from Pollu-
tion.

*Wear not thy Sword for Slaughter, but Defence,
And gladly with the Use of it dispense;
For be thy Quarrel e'er so just or good;
To slay thy Foe, pollutes thine Hand with Blood.*

XV.

Trespass not on thy Neighbour's Ground, nor
be instrumental in depriving him of its expected
Productions.

*Make no Encroachments on thy Neighbour's Grounds,
Justice is best in All; To pass her Bounds
Is Evil. Let the Earth's Productions be,
Nor hurt, nor hinder'd in their Growth by thee.*

XVI.

Be kind and courteous to a Stranger, as well as
to a Fellow-Citizen; for no one knows how his
Lot may be cast, nor to what remote Parts of the
World he may be obliged to fly, through adverse
Fortune.

Strangers

*Strangers with Townsmen hold in like Esteem ;
For we may all (tho' settled now we seem)
By Poverty distress'd, be forc'd to roam ;
For Man has not on Earth a certain Home.*

XVII.

*Covetousness is the Root of all Evil.
The Love of Money is that fertile Root,
Whence all the various Kinds of Evil shoot.*

XVIII.

*Gold and Silver are the universal Deceivers of
Mankind ; the Inlets to all Evils, the Bane of
Life, and the Destruction of all Things. What
a Pity then it is, that Mankind should set their
Affections so much upon them ! It is on their Ac-
count, that we hear of so many Battles, Rapines
and Slaughters : It is for their Sake that Children
and Parents become Foes ; and Brothers and Re-
lations the Objects of each other's Hatred.*

*In Gold and Silver what unseen Deceit
Makes Mortals labour to be curst and great !
O Gold ! thou Guide to Evil ! Bane of Life !
Thou Spring of Mischief ! and thou Source of Strife !
Happy for Man, if thou hadst never been !
Thou pleasing Ruin ! pregnant Cause of Sin !
Thy dire Effects in bloody Wars we see !
Wrongs, Rapines, Murders, all proceed from Thee !
Children for Thee their Parents Ruin seek !
And Brothers all the Ties of Nature break.*

XIX.

*Scorn the Baseness of Time-serving Syco-
phants, who sooth Mankind in their Vanity by
their fulsome Flattery, and egregious Lies ; who,
like*

like the *Polypus*, that changes its Colour, as often as it shifts its Place, appear under any Disguise that best suits with the Accomplishment of their sordid Views.

*Speak what thou know'st is right; and scorn to use
Words suited to the Times for sordid Views :
Like Reptiles, borne on num'rous Rows of Feet,
Who change their Colour as they change their Seat.*

XX.

He that is guilty of an ill Thing upon mature Deliberation, deserves, doubtless, to be branded with the ignominious Character of a Villain: But whether he, who, either through Inadvertency or fatal Necessity, is compelled to do an ill Action, is absolutely a wicked Man, is not easy to determine: For the Intention of a Man, in every Action, ought fairly to be examined, without Prejudice or Prepossession.

*To calmly practise Inj'ries predesign'd,
Argues the Baseness of a Villain's Mind:
But judge not rashly Him, that's over sway'd
To act unjustly : Let th' Intent be weigh'd.*

XXI.

Be not proud, or vain-glorious, on Account of thy Wealth, Strength, or Understanding; for God alone is truly rich, mighty and wise.

*If Wisdom, Strength, or Riches be thy Lot,
Boast not ; but rather think thou hast them not ;
For God alone, from whom these Gifts proceed,
Is wise, is mighty, and is rich indeed.*

XXII.

Afflict not thyself in thy old Age, on Account of

of the Misfortunes of thy Youth; for Time past can never be recalled.

*Let not past Troubles thro' thy Fancy run :
What once hath happen'd ne'er can be undone.*

XXIII.

Addict not thyself to Anger; for the passionate Man is too often apt to strike without Discretion, and liable to do that Mischief in a Moment, which he may repent perhaps all his Life after.

*Restrain thine Anger, and to strike be slow;
Blood has, tho' undesign'd, been known to flow,
And Murder issue from a hasty Blow.*

XXIV.

Give a Check to thy Passions; observe a Mean; and let no one of them be accompanied with Pride, Pomp, or Magnificence.

*Be all thy Passions with the Mean endow'd;
Nothing too great, too lofty, or too proud.*

XXV.

Immense Riches are too apt to puff up a Man with Pride, and make him look down with an Eye of Scorn and Contempt on Men of ten Times more Merit, in Reality, than himself.

*Riches, if more than can be fairly born,
Engender Pride, and puff us up with Scorn.*

XXVI.

A hot Spirit, and Courage, when ungoverned, is productive of many Evils,

*Courage, if 'tis n't check'd, is always bad:
Too hot a Spirit makes its Owner mad.*

XXVII.

XXVII.

The Love of Virtue is doubtless very laudable ;
but *l* in a bad Cause deserves Reproach.

*To emulate what's Good deserves Applause ;
But Zeal is Evil in an evil Cause.*

XXVIII.

Virtuous Love is highly Praise-worthy ; but
he that looketh on a Woman to lust after her, is
the just Object of Contempt.

*The Love of Virtue wears a beauteous Face ;
But Lust, ignoble Passion ! breeds Disgrace.*

XXIX.

In all thy Discourse, take Care to talk with
Moderation.

*In all thy Talk be Moderation had ;
The Mean is best, and all Extremes are bad.*

XXX.

ENVY not the good Success of thy Neigh-
bour ; lest thou shouldst be thought worthy of
Reproof : The *immortal Spirits* harbour no en-
vious Thoughts of one another ; for were there
the least Discord among them, Heav'n itself could
never subsist,

*Repine not at thy Neighbour's Good, nor rail :
No envious Thoughts th' immortal Minds assail.*

XXXI.

ADDICT thyself to Temperance : Blush at a dis-
honest Action ; and bear no Malice.

*Be always temp'rate, shameful Deeds eschew :
Chuse not, with Mischief, Mischief to pursue.*

XXXII.

XXXII.

Soft Words turn away Wrath; but one angry
Law-suit brings on another.

Let Justice vindicate thy Goods or Life:

Soft Words are useful; Strife engenders Strife.

XXXIII.

Be not over-credulous; but suspend thy Judg-
ment till thou hast a full View of the End proposed.

Trust not too rashly; but thy Faith suspend
Till thou hast certain Knowledge of the End.

XXXIV.

Oppress not, nor rack the Man who is poor
and defenceless, though thy Demands may possi-
bly be very just.

Exact not from a poor Man (tho' thy Right)
A Debt, with Rigour, to the utmost Mite.

XXXV.

It is much more agreeable to welcome a Guest
with Sincerity and Freedom, though the Fare be
simple and homely, than to torture him with the
Formalities of a splendid Entertainment.

Better to let a Stranger find, with Haste,
A hearty Welcome to a mean Repast,
Than thro' an ill tim'd Hindrance make him wait
The formal Dainties of a gawdy Treat.

XXXVI.

Let not a Blockhead be promoted to any Place
of Trust, and be thereby empowered to lord it
over his Betters: None but wise Men should be
chosen Magistrates.

Set not a Fool in Judgment : Wise Men guide
 Wife Councils : Artists Points of Art decide ;
 A Man, unlearn'd, no Science can discern ;
 They never know what's Good, who never learn.

XXXVII.

Put not thy Confidence in the Populace ; for
 they are ever unstable, and as fickle as the Wind.
 Place no Dependance on the vulgar Herd ;
 Th' unstable Vulgar in a Moment's stirr'd.

XXXVIII.

There are three Things that are very difficult
 to be conquered ; namely, a *rode Multitude*, an
impetuous Torrent, and a *raging Fire*.

The *Multitude*, a *Torrent*, and a *Flame*,
 Are three wild Monsters very hard to tame.

XXXIX.

Bury the Dead ; and never suffer their Ashes to
 be uncovered, or exposed to publick View ; for
 such inhuman Practices are odious and abominable
 in the Sight of God.

Inter the Dead, and never dare disclose,
 Their Caverns, or their sacred Dust expose ;
 The Wrath of Heav'n attends such Crimes as }
 those.

XL.

Mangle not, nor dissect a breathless Carcase ;
 for the Dead, we hope, will soon arise, and their
 Souls be immortal.

'Tis a foul Deed, deserving highest Blame,
 To mangle, or dissolve a human Frame :
 We hope the Relicks of departed Men,
 Shall rise to Light, and never die again.

XLI.

XLI.

Though our Bodies, indeed, must quickly be dissolved, and moulder in the Dust, yet the human Soul is incorruptible, the Image of its great Creator, and returns to God that gave it.

The *Breath* of *Man* is God's own Image, sent From Heav'n, and for a Time to Mortals lent, Our Bodies are of Earth, and therefore must Soon be dissolv'd, and moulder into Dust: But Souls, releas'd, to pristine Seats repair, Borne on the Pinions of the floating Air.

XLII.

Be not too anxious after Riches; since this Life is but of short Duration, and Wealth and Pomp are of no Avail in the gloomy Grave; where the meanest Beggar, and the most potent Monarch, are on a Level.

Be not too sparing; know thou'rt mortal made; Nor can thy Wealth be to the Grave convey'd. Death levels All: Souls wait on God's Command. Th'*Eternal Mansions* and the *Stygian Land* To All are common; thither all repair; Beggars and Princes meet promiscuous there. Our Space of Life is narrow; short our Stay. The Soul alone's exempt from all Decay.

XLIII.

Be not too much dejected, when Fortune frowns; nor too much exalted, if she smiles; for she is a fair but fickle Mistress.

*By adverse Fortune be not quite subdu'd;
Nor too much lifted up with Joy at Good.*

XLIV.

We are sure of Nothing till we have it ; Many Things happen betwixt the Cup and the Lip. Let Discretion be your Guide ; comply with the Humours of Mankind ; for it is hard Labour at least, if not Folly, to row against Wind and Tide.

We're oft deceiv'd by Things that surest seem ; Obey the Times ; nor strive against the Stream.

XLV.

Never despair ; for after a Storm comes a Calm : One Moment Men some sudden Ill endure ; And find the next some unexpected Cure.

XLVI.

Though God Almighty has been pleas'd to bestow on all his Creatures some Arms or other for their Defence ; to the Birds, for Instance, Wings ; to the Lions Strength ; Horns to the Bulls, and Stings to the Bees ; yet to Man he has given Wisdom, a more excellent and noble Weapon, and much sharper than a two edged Sword.

No Sword has half that penetrating Force That lies in Reason, and in wise Discourse. To every Kind of Creature God has given Defensive Arms, and Pow'r deriv'd from Heav'n. Birds he created swift, and Lions strong ; Bulls with their Horns defend themselves from Wrong ;

The Bees are arm'd with Stings : But Man's Defence

Is plac'd in *Reason*, Reason is the Prince

Of

Of all Endowments; 'tis a glorious Beam
 Of God's own Light, a Ray deriv'd from him.
 A wise Man's Head excels a strong Man's Hands;
 Wisdom disposes Fields, and orders Lands;
 From wild tumultuous Rage she guards a Realm,
 And Ships are safe when Wisdom guides the Helm.

XLVII.

Avoid all vain-glorious and affected Boastings;
 Set a Guard upon the Door of your Lips; and
 when you speak, let your Words be modest.

Shun mad vain-glorious Boasts, and be thy
 Tongue
 With Modesty, that useful Beauty, hung.

XLVIII.

Have a strict Regard to the Company you
 keep: It is a very dangerous Thing to associate
 with a Villain: for evil Communication corrupts
 good Manners.

Save not the Wicked from their just Desert;
 Shun their Contagion; from their Steps depart;
 For they who live with Knaves great Hazards run
 Of being jointly in their Crimes undone.

XLIX.

Give no Encouragement or Countenance to a
 secret Fraud; nor partake of the Profits arising
 from it; for he that receives a Purse, when he
 knows it to be stolen, is as great a Villain as he
 that cuts it.

Conceal no Fraud, for Both are equal Thieves,
 Who steals the Goods, and who, when stol'n, re-
 ceives.

L. Idle.

L.

Idleness is the Rust of the Mind, and the Inlet to all Misfortunes. If therefore the *Sluggard* would but go to the *Ant* or the *Bee* for Instruction, he would soon learn to live, not only above Contempt, but with Comfort and Credit, let his Station or Employment be ever so mean.

Labour, and let thine Hands procure Relief Of all thy Wants: An idle Man's a Thief. Feed not on refuse Scraps of others Boards, But what thine honest Industry affords In Credit eat; and let the toilsome Spade Maintain the Man that knows no Art or Trade. There are (which all Excuse for Sloth destroys) In Life a thousand various good Employ,

The CONCLUSION.

Whoever strictly practises the Rules above prescribed, may be assured of living happy in every Station as well as Stage of Life.

Th' Arcana these of sacred Justice are:
Be these, O Mortals, your peculiar Care.
Then Life shall smile thro' every chearful Stage
Happy in Youth, in Manhood, and in Age.

SELECT

S E L E C T

Proverbial Maxims,

With Short

Instructive Explanations,

I N

P R O S E and V E R S E.

I.

Sincerity is true Wisdom: or, Truth
needs no Disguise or Ornament.

INtegrity, in Regard to Success in Business, without any other Consideration, hath many Advantages over all the fine and artificial Ways of Dissimulation and Deceit; It is much the plainer and easier, much the safer, and more secure Way of dealing in the World; it has less of Trouble and Difficulty, of Entanglement and Perplexity, of Danger and Hazard in it: It is the shortest and nearest Way to our End, carrying us thither in a direct Line, and will hold out, and last longest. The Arts of Deceit and Cunning, continually grow weaker, and less effectual

effectual to those that use them: Whereas Integrity gains Strength by Use; and the more and longer any Man practiseth it, the greater Service it does him, by confirming his Reputation, and encouraging those with whom he has to do, to repose the greatest Trust and Confidence in him, which is an unspeakable Advantage in the Business and Affairs of Life.

If a Man, indeed, were to deal in the World for a Day only, and should never have Occasion to converse with Mankind any more; should never more need their good Opinion, or good Word, it were then no great Matter (as to the Concerns of this Life) if a Man should spend his Reputation all at once, and venture it at one Throw; but if he be to continue in the World, and would have the Advantage of Conversation whilst he is in it, let him make use of Truth and Sincerity in all his Words and Actions; for nothing but this will last and hold out to the End: All other Arts will fail, but Truth and Integrity will carry a Man through, and bear him out to the very last.

II.

The Master's Eye makes the Horse fat: or, keep your Shop, and your Shop will keep you.

In Things of Moment on yourself depend;
Trust not too far your Servant or your Friend;
With private Views your Friend may promise fair,
And Servants very seldom prove sincere.

III.

III.

Necessity has no Law; or Hobson's Choice.

This Proverb, by vulgar Error, is taken and made use of when a Man is reduced to the last Extremity, and is perfectly at a Loss how to extricate himself out of any Difficulties in which he is unhappily involved; and for that Reason readily embraces the first Expedient that offers, though never so weak, or unlikely to be attended with Success.

The Propriety, however, of the Maxim is, to use it when we would say there is Plenty, but we should make such a Choice as not to hurt another that is to come after us.

As the Story is agreeable enough, and but short, it may not be improper, we hope, to give an Account of the Origin of this *British* Proverb.

Mr. *Tobias Hobson* then, from whom we have this *laconic* Expression, though but a Carrier, was a Man of great Abilities and Invention; and one who saw where a good Profit might arise, though duller Men might possibly overlook it: This ingenious Man was the first in this Island who let out Hackney-Horses. He lived in *Cambridge*, and observing that the Scholars rid hard, his Manner was to keep a large Stable of Horses, with Boots, Bridles and Whips, to furnish the young Gentlemen at once, without going from College to College to borrow, as they have done since the Death of this worthy Man: Mr. *Hobson*, I say, kept a Stable of forty or fifty

good Cattle always ready, and fit for Service; but when any one came for a Horse, he was led into the Stable, where was Choice enough: but he obliged him to take the Horse that was nearest the Stable-door; so that every Customer was alike well served, according to his Chance, and every Horse ridden with the same Justice. From whence it became a Proverb, when what ought to be our Election was forced upon us, to say, *Hobson's Choice*

IV.

Make Hay whilst the Sun shines; or,
Time and Tide stays for no Man.

What can be done, with Care perform To day,
Dangers unthought of will attend Delay;
Our distant Prospects all precarious are;
For Fortune is as fickle as she's fair.

V.

No Lot like our own; or, Patience
makes all Things easy.

It is a celebrated Thought of *Socrates*, that if all the Misfortunes of Mankind were cast into a publick Stock, in order to be equally distributed among the whole Species, Those, who now think themselves the most unhappy, would prefer the Share they are already possess of before That which would fall to them by such a Division. *Horace*, indeed, has carried this Sentiment still farther, and asserts, that the Hardships

ships or Misfortunes which we lie under are more easy to us, than those of any other Person would be, in case we could change Condition with him. From whence arise these two Lessons of Instruction, namely ; that it is a Sin in the first Place to repine at our own Troubles, whatever they be, or to envy the Happiness of our Neighbour, however seemingly great. And in the next, that we ought never to think too lightly of another's Complaints ; but to regard the Sorrows of our Fellow-Creatures with Sentiments of Humanity and Compassion.

VI.

No Pains, no Profit : *or*, Industry is all in all.

He who from Heav'n expects to gain his End,
Must, by his own Efforts, himself befriend ;
The Wretch, who ne'er exceeds a faint Desire,
Goes but half Way to what he would acquire ;
He that to Virtue's high Rewards would rise,
Must run the Race, before he wins the Prize ;
Alcides thus was for his Labours fam'd,
His Trophies rose from Monsters which he tam'd ;
He his Renown by great Exploits enhanc'd,
And bore the Heav'n to which he was advanc'd.

VII.

Every Bean has its Black ; *or*, There is nothing in Nature without its BUT.

This Proverb is a good natured Excuse for the common

common Foibles of Mankind; and intimates that there is no Person absolutely perfect; that old *Homer*, tho' a Divine Poet, nodded sometimes; that Men of the brightest Parts, have Faults mixed with their Virtues, and resemble the flaming Bush, which has Thorns amongst Lights.

VIII.

Shine in your own Sphere: *or*, Prize those Talents that you have.

Impartial *Jove* hath so his Gifts address'd,
That all are favour'd with what suits them best;
And in peculiar Ornaments excel,
Which, plac'd on others, would not fit so well;
In Beauty some; and some in Honour shine;
To Labour some; and some to Mirth incline;
The Slow are steady; the Unhealthy learn'd
The homely wise; the Simple unconcern'd:
Wealth keeps the Rich at Ease; Content the Poor;
Each hath his Talent, and in that a Store.

IX.

Cut your Coat according to your Cloth; *or*, Look before you leap.

This is a Lesson of Advice to all Mankind in general, and directs them to have a strict Eye over their Conduct; to keep an exact Balance between their Incomes and Disbursements; and never to let their Vanity and Pride so far overcome

come their Reason, as blindly to run in Debt, and reduce themselves by their bad OEconomy to Poverty and Disgrace.

X.

Many a little makes a Mickle ; *or*,
Light Gains make a heavy Purse.

Nor trivial Loss, nor trivial Gain despise,
Mole-Hills, if often heap'd, to Mountains rise ;
Weigh every small Expence, and Nothing waste ;
Farthings, long sav'd, amounts to Pounds at last.

XI.

No Monster like a Drunkard ; *or*,
He who plays on a Man in Liquor in-
jures the Absent.

There is no Character more despicable and deformed in the Eyes of all reasonable Persons than that of a Drunkard ; neither is there any Vice that hath such fatal Effects on the Minds of those who are addicted to it. The sober Man, by the Strength of Reason, may keep under, and subdue every Folly to which he is most inclined ; but Wine discovers every little Flaw, every little Seed, that lies latent in the Soul ; it gives Fury to the Passions, and Force to those Objects which are apt to produce them. Wine heightens Indifference into Love, Love into Jealousy, and Jealousy into Madness. It often turns the good-natured Man into an Idiot, and
the

the Cholerick Fool into an Assassin. It gives Bitterness to Resentment ; makes Vanity insupportable ; and displays every little Spot of the Soul in its utmost Deformity.

The Habit, moreover, of drinking to Excess, besides the ill Effects above-mentioned, has a bad Influence on the Mind, even in its sober Moments ; for, by insensible Degrees, it not only impairs the Memory, but weakens the Understanding.

XII.

Home is Home, tho' never so homely : *or*, Content is a continual Feast.

The wise who are inclin'd to live at Ease :
Whom Reason more than Appetite doth please ;
Relish the mean Repasts their Home affords,
More than the Dainties of luxuriant Boards ;
Their Liberty does their coarse Fare digest,
And makes each homely Meal a sumptuous Feast.

XIII.

The burnt Child dreads the Fire ;
or, Forewarned, forearmed.

From hence we may learn, that Nature dictates to all Creatures living, whether they act by Reason or Instinct only, that they ought to consult their own Welfare and Safety. For the first Principle, throughout the whole Works of Creating Wisdom, is Self-Preservation, and a prudent Evasion of those Things that have once proved hurtful and pernicious.

XIV.

XIV.

Repining only adds to Misery ; *or*,
Sorrows are lightened by Comparifon.

Men, who their own Misfortunes only weigh,
Think none fo wretched, fo diftrefs'd as They :
But, when their Woes with others they compare,
With greater Patience their Afflictions bear,
And lefs the Loads, which they fustain, regret,
Beaufe their Neighbours under greater fweat.

XV.

Lying is a mean-fpirited Vice ; *or*,
Truth may be blamed, but not fhamed.

There is no Converfation fo agreeable as that
of the Man of Integrity, who hears without any
Intention to betray ; and fpeaks without any In-
tention to deceive. An unaffected Plainnefs and
Sincerity, and a natural Honesty of Difpofition
always argues true Greatnefs of Mind, and is
for the moft part accompanied with undaunted
Courage and Refolution.

XVI.

Avarice knows no Bounds ; *or*, All
covet, all lofe.

Contented Men no Difappointment dread ;
Their Wifhes ne'er Sufficiency exceed ;
But they, whose vaft Defires no Limits know,
Mifs what they feek ; and what they have forego.

Ixion-

Ixion-like, baulk'd of their *Juno's* Charms,
They find a *Cloud* in their deluded Arms.

XVII.

Many Things happen between the
Cup and the Lip ; *or*, Nothing is cer-
tain but Death and Taxes.

This is a prudent Precaution, and applicable
to all such as are too warm and sanguine, too
unmindful of future Contingencies ; and build
their Hopes of Success too frequently on a sandy
Foundation.

XVIII.

No Enemy so dangerous as a false
Friend ; *or*, Beware of the Snake in
the Grass.

Soft, soothing Words don't always friendly
prove ;
Mischieif is often couch'd in proffer'd Love :
Fair Speeches, when the Thoughts to Ill incline,
Are but the Varnish to some base Design.

XIX.

As you make your Bed, so you
must lie in it ; *or*, Just as you brew,
so will you bake.

These Reflections are applicable to all such
Persons as have no Regard to their Conduct in
Matters of the greatest Importance ; who are
deaf to all good Counsel ; and owe all their
Mis-

Mismanagements and Afflictions to their own headstrong, and unruly Passions.

XX.

Spare the Rod and spoil the Child ;
or, Bend the Twig whilst it is tender.

Parents, whose Love to Children oft is blind,
To those they most indulge, are most unkind ;
For Youth that want Discretion what to chuse,
Incline to Vice, when given too great a Loose.
Hence the fond Father by his sad Mistake,
Finds his Hopes blasted, and his Son a Rake.
But stricter Discipline to Virtue tends,
Improves the Child and gains the Parents Ends.

XXI.

A guilty Conscience needs no Accu-
ser ; or, A wounded Spirit who can
bear ?

The guilty Man, the Usurper, and the Vil-
lain, think every one about them as base and
perfidious as themselves. These continual Dis-
trusts hinder them from the Enjoyment of the
Fruit of their Crimes. Cruel Remorses rend
their Hearts, and dark gloomy Cares hang for-
ever on their Brows. The Anger of Heaven
pursues them every where. The Splendor of
Royalty itself cannot make them happy ; be-
cause they neither taste either Peace of Mind, or
that generous Confidence in the Friendship of
Men, which is the sweetest Charm of Life.

XXII.

XXII.

Beauty's a fair but fading Flower;
or, External Charms are very precarious
 Blessings.

The Rose is fragrant, but it fades in Time;
 The Violet sweet, but quickly past its Prime;
 White Lillies hang their Heads, and soon decay,
 And whiter Snow in Minutes melts away.

XXIII.

Art polishes and improves Nature;
or, Manners makes the Man.

There is nothing that makes so wide a Distance between Man and Man, nay, between one Nation and another, as human Literature; and, as that gains Ground, the Inhabitants are, in Proportion, transformed into new Creatures.

The *Romans* of old, by the vast Improvements which they have made in Arts and Sciences, grew immensely rich, and became the Objects of universal Admiration; but the *Africans*, by their Neglect of them, are, even at this Day, most miserably poor, and not undeservedly the Objects of Contempt.

Without having Recourse, however, to History, if we will but take a cursory View of the Course of Nature, we shall soon discern what a surprising Difference a little Art and Industry will make between two Tracts of Ground of equal Value; the one, if uncultivated, remains
 wild,

wild, and is over-run with Weeds ; the other, under the Care of the skilful Gardener, abounds with a vast Variety both of Fruits and Flowers. And thus it is with the Mind, which ever repays the Pains we take in the Cultivation of it with the utmost Gratitude and Profusion. That is the Soil, which every one ought to improve to the best Advantage ; a Soil both rich and fertile, capable of the noblest Productions, and alone worthy of its principal Concern.

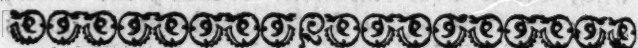
XXIV.

Self-Preservation is the first Principle in Nature ; or, Charity begins at Home.

Few Men their Friends to such Excess adore,
But that their Value for themselves is more ;
Self-Love outweighs what else they hold most
dear ;

The Skin is nearest, tho' the Shirt be near.

SELECT



SELECT
Historical Amusements ;
Digested under
PROPER HEADS ;
By WAY of
CONCLUSION.



HISTORY I.
ATYS and PHRYNE ;
OR, THE
LOOKING-GLASS.

THERE was an old Man, whose Name was *Sophronius*, who had two Children, a Son and a Daughter. The Name of *little Master* was *Atys*, and *Miss* was called *Phryne*.

It happened, that as these two were one Day playing together, they found a *Looking-glass*, which was in their Mamma's Bed-chamber ; and peeping into it, it too plainly appeared, that
Atys

Atys was a *Beauty*, and *Phryne* the Reverse.

Upon this, the *Lad* grew pert and haughty, began to entertain a too high Opinion of his own pretty Features, and a too contemptible Idea of his hard-favour'd Play-mate. He was for ever extolling his own Beauty, and reminding *Phryne* of her Imperfections. Every Minute would he run to the *Glass*, and call his Sister to observe the Difference that was too visible between them; He omitted, in short, nothing which he thought would mortify *her*, or improve the good Opinion which others (as he too vainly imagined) entertain'd of *himself*.

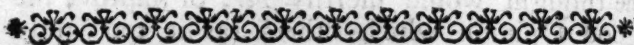
Phryne, being highly distast'd to find herself the constant Object of her Brother's Ridicule, complain'd at Length to her Father of his indecent Behaviour. The good old Gentleman, having an equal Regard for them Both, and being sorry to find the Seeds of Dissention thus unexpectedly sown between them, imagined this a very favourable Opportunity to read them a little *Lesson of Instruction*; and endeavour to give a Check to the growing Vanity of the one, and revive the Spirits of the other, which he found too much depress'd.

After kissing them Both, with all the Love and Tenderness of an indulgent Parent, he directs his Discourse, in the first Place, to his little Son and Heir. " If *Atys*, said he, you find by
 " looking into your Mamma's *Glass*, that Na-
 " ture has bestow'd a pretty Face upon you, I
 " would have you, by all Means endeavour to
 " render your internal Accomplishments in all
 " Respects answerable to your external Charms.

" Let

“ Let your Actions, as well as your Person,
“ speak the Man.”

Then turning to *Phryne*, he said : “ If you
“ cannot, my Dear, recommend yourself by
“ your Beauty, you may by your affable and
“ courteous Deportment. The World will
“ readily excuse the little Deformities of your
“ Person, if you are not wanting in the more
“ noble Part, the Perfections of your Mind.



HISTORY II.

King L E A R

And his

Three DAUGHTERS ;

O R,

Royalty in Distress.

THERE was a King, who had three
Daughters, whose Names were *Goneril*,
Regan and *Cordelia*. His Majesty growing old
and infirm, was determined to marry his Daugh-
ters, and divide his Kingdom amongst them. In
the first Place, however, his Curiosity led him
to find out, if possible, which of the Three had
the greatest Regard and Affection for him ; and
thereupon

thereupon came to a Resolution with himself to make the Experiment, by putting the Question home to them, upon a formal Visit in their separate Apartments.

Goneril, the Eldest, taking the Advantage of her Father's Weakness, assured him, that his Majesty was more dear to her than her very Soul. Upon this warm Expression of her filial Affection, her Royal Parent was in such Raptures, that he instantly declar'd, a third Part of the Realm should be given as a Dowry, to the Man whom she thought fit to honour, and make Choice of for a Husband.

The same Question being soon after closely put to *Regan*, who was as much upon her Guard as her Sister, and knew her Father's Foible full as well, she protested that she loved him above the whole World. The old King being equally pleas'd, made the same Declaration in her Favour.

His next Business was to sound his Daughter *Cordelia*, who, as she was the youngest, was the Darling of his Heart. *Cordelia*, tho' not insensible of the prior Protestations of her Sisters, and the large Promises of her Father's Bounty and Munificence consequent thereupon, when the Question was put, made no other Answer than this: I love you, Sir, with all the Affection that is due and owing to an indulgent Parent. All farther Protestations would be the Result of fulsome Flattery only, and no Demonstrations of true filial Duty. All this the old Gentleman looked upon as a very cold Reply, and therefore repeated the Question with a Kind of Resentment.

He

He met, however, with the same Answer, without the least additional Protestations. Upon this, the old King flew into a Passion, charged her with the Sin of Ingratitude, and in the Height of his Resentment, declared she should have no Share in his Royal Bounty, and that the Favours he proposed to confer on *her*, should be equally divided between her two Sisters.

Upon this, he left her abruptly, and soon after married his Daughter *Goneril* to *Maglaunus*, Duke of *Albania*, and *Regan* to *Henninus*, Duke of *Cornwal*; and at the same Time, put them in the actual Possession of one half of his Kingdom, and made them a solemn Promise of the other Half in Reversion.

Notwithstanding *Cordelia* was thus partially discarded, her Beauty and Character were too well known to lie long disregarded. One *Aganippus*, in short, a potent King amongst the *Gauls*, paid his Addresses to her, and not regarding the Loss of her Father's Favour, made her his Royal Consort.

Not long after this, King *Lear*, growing more and more infirm, became an easy Prey to his two hypocritical, fawning Daughters, and their Self-interested Husbands, who by gradual Encroachments had got Possession of the whole Kingdom: And the poor, helpless King was obliged to reside at *Maglaunus's* Court, with his eldest Daughter, attended only by Threescore Knights. In a short Time, this was thought too large a Retinue, and their Number being murmured at, was reduced to Thirty.

As this Indignity was too gross to be borne with any tolerable Patience, the King, in a Fit of
Resentment,

Resentment, made his Application to *Regan*, his second Daughter, for Redress.

He was received accordingly by *Henninus* her Husband ; but, as Animosities soon arose between the Servants of two different Masters, Five only of the Thirty were permitted to attend him.

This provoked the King beyond all Measure, and obliged him to have Recourse once more to his eldest Daughter for Admittance ; in Hopes she would not bring down his grey Hairs with Sorrow to the Grave : But alas ! to add still a greater Weight to his Affliction, he met with an absolute Refusal, unless he would sit down contented with one Attendant.

This egregious Testimony of her Contempt and Disrespect quite overwhelmed his Majesty, and drove him almost into Despair.

At last, however, upon severe Reflection, his *Cordelia*, once the Darling of his Heart, came into his Thoughts ; and, notwithstanding he had no just Ground to hope for Redress from one so grossly injured and so unjustly discarded, he determined to take a Journey into *France*, and try whether *Aganippus* would give him any Reception at his Court. He considered, if he miscarried, his Daughter *Cordelia* could not use him worse than *Goneril* and *Regan* had done before her

At his first Landing he sent a private Messenger to *Cordelia*, to inform her where he was, and the unhappy Situation he was in. The affecting Narration drew from her a Flood of Tears ; and not being able to bear the Sight of

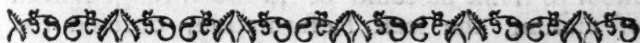
him in that forlorn Condition as his Letter described, she appointed one of her most trusty Servants to conduct him, in the first Place, to some Sea-Port Town, where he might be furnished not only with all the Conveniencies of Life, but such a numerous Retinue as was suitable to the Dignity of his Royal Person.

When her Servant had duly executed these her first Commands, he pressed him, by her Orders, to give *Aganippus* Notice in Form of his safe Arrival.

Accordingly he did, and *Cordelia*, with the King her Husband, and all the Nobility of the Realm, went in a solemn and pompous Procession to meet him.

Aganippus had prepared, at a proper Place, a Royal Entertainment for his Reception; and, out of Complaisance to his dearly beloved Consort, and Regard for his Father-in-Law, surrendered to him, during his Stay in *France*, the free Disposal of his whole Dominions; and, at the same Time, permitted *Cordelia* to raise a powerful Army, in order to re-instate her injured Father on the Throne, from which he had been so ungratefully deposed. No sooner had she the Power put into her Hands, but she improved it to the best Advantage: Her filial Piety, in short, was so much applauded, and her Arms met with such Success, that she gained a compleat Victory over her impious Sisters, and their Husbands, and once more placed the Crown upon her Father's Head, which he enjoyed for some few Years in perfect Peace and Tranquillity. At last the good old King departed this Life;
and

and his dutiful Daughter *Cordelia* caused him to be buried in the Town of *Leicester*, with all the Pomp and Grandeur that became the Dignity of a King of *England*.



HISTORY III.

VIRTUE is the only NOBILITY;

OR, THE

Resolute PATRIOTS.

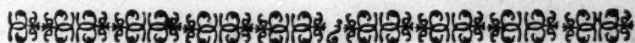
IN *China* no Man is a Gentleman by his Birth; but the *Mandarines*, or *Gentlemen*, become such by their real Merit. These *Mandarines*, by a fundamental Law of the *Chinese* Empire, are allowed to tell their *Monarch*, in respectful, but in plain Terms, whatever they think is amiss in his Conduct; and we are assured, that whenever they imagine the *Honour* of their *Prince*, or the *Good* of their *Country*, makes it necessary, they never fail of making Use of their Privilege.

There was a remarkable Instance of this, in the Reign of one of their Emperors, who was very obstinate, and very imperious. This Emperor's Conduct, in some certain Particular, was directly repugnant to the Precepts of the great *Confucius*. One of the wisest and most learned of the *Mandarines* thereupon de-

manded an Audience ; and having told his Prince boldly what he conceived was wrong in his Conduct, he shewed him with great Strength of Reason the ill Consequences that would probably attend it: The Emperor, who was not of an Humour to think he could be in the Wrong, instead of making the least Reformation, ordered the *Mandarine* to be put to Death for his insolent Deportment. The next Day, another *Mandarine* demanded an Audience ; made the same Remonstrance as the first, and met with the same Fate. The Day after, a third *Mandarine* made the like Attempt ; but to shew, at the same Time, that he expected nothing less than to die for the Good of his Country ; he ordered his Horse to follow him, and wait at the Palace Gate. Having so done, he boldly went up to the Emperor, and told him, that “ if he did not immediately determine to alter his present Course of Life, his Reign would appear the most shameful to future Ages, of any yet recorded in the *Chronicles of China*.” The Emperor, incensed at his insolent Behaviour (as he termed it) not only put him to Death, but ordered him to expire under the most exquisite Tortures.

The *Mandarines*, upon this, assembled in a Body, and came at last to this generous Resolution, that, be the Consequence ever so fatal, they would not see their Prince persist in a Conduct which would prove a Disgrace to himself, and would render the *Maxims* and *Policy* of their Government for the future void, and of none Effect. They determined, therefore, by Lot, what Members of their Body should go next, and wait

wait upon the Emperor. Each Man went accordingly, and did his Duty. A great Number, indeed were cut off, but at last the Emperor's Eyes were happily opened by their invincible Loyalty; and, conscious of his Error, he not only made a thorough Reformation in his Conduct, but ordered most magnificent Monuments, at his own Expence, to be built over the Bodies of those intrepid *Mandarines*, who had fallen a Sacrifice to his Resentment. He honoured, it is true, their Memories; but all the Power he was possessed of could make no adequate Compensation for the Loss of those *faithful Subjects*, who had given such incontestable Proof that they preferred his *Honour*, and the *Welfare* of their *Country*, to all other Considerations whatsoever.



HISTORY IV.

THE

ART of getting RICHES;

OR THE

PHILOSOPHER'S STONE.

Cosmo de Medicis, Grand Duke of *Tuscany*,
 was so immensely rich, that most People
 imagined his Highness had found out the grand
 Art

Art of *Transmutation*. A noble *Venetian*, who was a Favourite in that Court, notwithstanding his Fortune was but small, one Day fairly put the Question, and asked the Duke, if he had found out the *Philosopher's Stone*, or not? My Friend, said the Duke, to confess the Truth ingenuously, I am in the actual Possession of it; and as I have a particular Regard for you, I will give you the never-failing Receipt in a few Words; *I never ask another to do that which I can do myself; I never put off till To-morrow what may be done To-day; nor do I ever think any Gain so trivial as to despise it.* The *Venetian* heartily thanked his Serene Highness for so important a Secret; and by strictly observing the Rules prescribed, acquired a great Estate. How well should I be pleased, if not a few of my Readers should do the like by observing mine!



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